Chapter-V

ΤΙΝ (Verbal Inflection)
5.0. Introduction

Tīṅ, a verbal inflection, is added with the prakṛti to form tiṅanta 'ending in verbal inflection'. The inflections employed to form tiṅanta words are tense, aspect, mood, number, gender and person. Pāṇini’s pada formulation and the methodology associated with it has been analysed and interpreted in various dimensions. Even in modern linguistics, such technique has remained a debate and discussion till date in order to have a better understanding of Pāṇinian generative system. Verb, in Indian Grammatical Tradition is central to language. It ultimately determines the other grammatical elements and the features associated with it. The verb as an integral part of a sentence has two kind of properties- inherent and dependent. Tense, aspect and mood are inherent verbal properties, which do not depend on other grammatical elements. On the other hand, though number, person and gender are nominal features, they are indirectly represented through the verb in a sentence. An account of verbal constructions takes into account both intra- and inters- domain properties. The analysis and interpretation of verbal elements belong to morphology. However a construction of their function is syntactic. Thus in order to have a fulsome understanding of Pāṇinian tiṅanta system, the framework employed is morpho-syntactic. Based on the categorized inflections i.e., independent and dependent inflections, Oriya verb inflections can also be categorized into independent inflections and dependent inflections.

5.1. Independent Inflections

The independent verbal properties, namely, tense, aspect and mood, are categorized in one section, called lakāra¹ in Pāṇinian grammar. The term lakāra, identified as a technical term, includes all tenses, aspects and moods in Sanskrit grammar.

5.1.1. Kāla ‘Tense’

Tense, used in the grammatical description of verbs marks the time of the action denoted by the verb. It is a deictic category that situates states, processes or events,

¹ The use of technical term, lakāra is associated with the adhikāra rule kāle iii.1.10 of the Kātantra. It is the la of kāla that led to use the ten technical terms, laṭ, līṭ, lūṭ, lṛṭ, ṭaṭ, ṭaṇ, lāṭ, līṇ, tūṇ, and līṇ.
and actions in time relative to the time of reference. While analyzing tense, modern linguists identify two possibilities on the basis of which the tense systems of languages are set up. Either the time of utterance or the present is treated as the point of departure resulting in a system of opposition between present: non-present, or the time of event is treated as the point of departure in which case the opposition is past: non-past. Action whether dynamic or static, expressed by the verb in a language, shows a three-way distinction as bhūta ‘past’, vartamāna ‘present’ and bhavisyata ‘future’ (see Kāśikā, P.11.4.21). In addition, tense forms can also be interpreted in the context of semantics other than temporal ones. Sometimes some of the tense forms are inflected in one form but they convey a different one. Such classification as employed and practised in modern Indian languages is also a device to be applicable in Oriya verbs.

(1) Bhūta / aśīta kāla ‘Past Tense’

The past tense is used in the situation which is located prior to the present moment of speech. It is expressed by the verb with the morpheme il to express aspect and tense. The following instances exemplify the past actions expressed by the verb, which appear in bold type:

(5/1) Like,

(i) rāma gharaku galā.
    rama.NOM SG home.ACC go.IMP.PT.SG
    Ram went home.

(ii) se bajāraru bahiye kinilā.
    he.NOM SG market.ABL book.ACC buy.IMP.PT.S
    He bought a book from the market.

The allomorphs used for past tense in agreement with person and numbers are specified in the below table:

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<thead>
<tr>
<th>Person</th>
<th>Singular</th>
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<tbody>
<tr>
<td>First Person</td>
<td>Li</td>
<td>lu</td>
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<tr>
<td>Second Person</td>
<td>La</td>
<td>la</td>
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<tr>
<td>Third Person</td>
<td>lā</td>
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</table>

Besides the above general convention, there are some specific circumstances in which past tense are indicated. Such circumstances marked with the past tense appear in bold type in the below:

(a) past continuity:

The tense used in the action not yet completed but seems to be continuing in the past is in past tense.

(5/2) e.g.

(i) se padihāre dauguthilā.  
he.NOM SG field.LOC run.PROG.be.PT.SG  
He was running in the field.

(ii) semāne banare rahuthile.  
they.NOM.PL jungle.LOC live.PROG.be.PT.PL  
They were living in the jungle.

(b) habitual past:

The past tense is used when the situation of the action used to happen prior to the speaker's utterance.

(5/3) e.g.

gata māsare mū sabudine lekhuthili.  
last month I.NOM.SG everyday write.PROG.be.PT.SG  
I used to write everyday in the last month.

(c) prior to past action:

If two actions are in the sequence and one followed by another then the former one possesses the past tense.
(5/4) e.g.

\( mū \) \( āśiḥā \) \( āgaru \) \( se \) \( sōiṭhīlā. \)

I arrival before he.NOM.SG sleep.PFT.be.PT.SG

Before my arrival, he had slept.

(d) possible past:

When one predictable result becomes the effect of a cause, denoted by the verb, then past tense is used with the causing event.

(5/5) e.g.

\( rāma \) \( pāḍhithile, \) \( se \) \( parīkṣāre \) \( pāśkāṛiṁḥāntā. \)

rama.NOM.SG study.PFT.be.PT.SG he exam pass.PFT.be.FUT.SG

Had Ram studied, he could have passed in the exam.

(e) \( anādyatana \) past:

The past tense is also used with the verb which is not pertaining to the present time.

(5/6) e.g.

(i) \( se \) \( samastaṅkara \) \( mitra \) \( thile. \)

he.NOM.SG everybody.GEN.PL friend be.IMP.PT.SG

He was a friend of everybody.

(ii) \( rāma \) \( ayodhyaṁre \) \( janaṁloithile. \)

ram.NOM.SG ayodhya.LOC born.become.IMP.be.PT.SG

Ram was born in Ayodhya.

(2) \( Vartamāna \) kāla ‘Present Tense’

The present tense, considering the speaker’s utterance denotes the time of action at present. It is expressed by the verb with the null morpheme ‘\( \ddot{o} \)’ to express aspect and tense. The following example exemplifies the present action which appears in bold type.

(5/7) \( mū \) \( bahi \) \( pāḍhe. \)

I.NOM.SG book.ACC read.IMP.PRS.SG

I read book.
The allomorphs used for present tense in agreement with person and numbers are specified in the below table:

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<tr>
<td>Second Person</td>
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<tr>
<td>Third Person</td>
<td>e</td>
<td>anti, antu</td>
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</table>

It is generally used in the following contexts and the tensed verb forms appear in bold type:

(a) habitual / simple present:

(5/8) e.g.

(i) *sūrya sandhyāre astahue.*

sun.NOM.SG evening set.IMP.be.PRS.SG

The sun sets in the evening.

(ii) *āne sakāle uṭhu.*

we.NOM.PL morning get up.IMP.PRS.PL

We get up in the morning.

(b) incomplete / progressive present:

(5/9) e.g.

(i) *mū thesis lekhuachi.*

I.NOM.SG thesis.ACC.SG write.PROG.be.PRS.SG

I am writing the thesis.

(ii) *se tāra sebā karuachi.*

he.NOM.SG him.GEN.SG service do.PROG.be.PRS.SG

He is serving him.

(c) possible present:

(5/10) e.g.

*semāne skulre pādhuthibe.*

they.NOM.PL school.LOC read.PROG.be.PRS.PL

They might be reading at school.
(3) Bhāviṣya kāla ‘Future Tense’

The future tense refers to an event which is located after the present moment of speech. It is expressed by the verb with the morpheme \( \text{ib} \) to express aspect and tense. The following example exemplifies the future action which appears in bold type.

\[
(5/11) \quad \text{mū} \quad \text{bahi} \quad \text{pādhībi.}
\]

I.NOM.SG book read.IMP.FUT.SG

I shall read the book.

The allomorphs used for present tense in agreement with person and numbers are specified in the below table:

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<td></td>
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<td>Ba</td>
<td>be</td>
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</tbody>
</table>

The following instances exemplify the future form of the action in different contexts in which the verbs appear in bold type.

(a) future action:

(5/12) Like,

(i) \( \text{mū} \quad \text{gharaku} \quad \text{jibi} \).

I.NOM.SG home go.IMP.FUT.SG

I shall go to home.

(ii) \( \text{rāma} \quad \text{byākaraṇa} \quad \text{pādhība} \).

Ram.NOM.SG grammar read.IMP.FUT.SG

Ram will read grammar.

(b) possible future:

(5/13) e.g.

\( \text{kāli} \quad \text{chuti} \quad \text{hele} \quad \text{mū} \quad \text{gharaku} \quad \text{jibi}. \)

tomorrow holiday became I home go.IMP.FUT.SG

I shall go home if it becomes holiday.
(c) habitual future:

(5/14) e.g.

\[ \text{mi} \text{ pratyeka mangalabāra mandira jibi.} \]
I.NOM.SG every Tuesday temple go.IMP.FUT.SG

I shall go temple every Tuesday.

(d) unfinished future:

(5/15) e.g.

\[ \text{hari kāli dinabele skulre thiba.} \]
hari.NOM.SG tomorrow daytime school.LOC be.IMP.FUT.SG

Tomorrow at daytime Hari will be in the school.

5.1.2. Aspect

The term, aspect used in the grammatical description of verbs refers primarily the duration or type of temporal activity denoted by the verb. It deals with meanings that have to do with extension in time vs. instantaneousity, completion vs. non-completion, iteration vs. non-iteration of a state, action or process. Indian languages make a clear distinction between three main aspects: progressive, perfect and imperfect.

(1) Progressive aspect

The progressive implies that the action or process is in progress possessing the dynamic character of the action, as opposed to being wholly static. It occurs with tense auxiliaries to form present, past and future progressive tenses.

(5/16) e.g.

(i) \[ \text{se paḍiare daṇḍuachi.} \]
he.NOM.SG field.LOC run.PROG.be.PRS.SG

He is running in the field.

(ii) \[ \text{kāli se phuṭbal kheluthilā.} \]
yesterday he.NOM.SG football play.PROG.be.PT.SG

Yesterday, he was playing football.
In the above examples, the verbs, *daļuachi* ‘running’ and *kheluthilā* ‘playing’ express the continuation of the actions in present and past tense respectively.

Progressive has significant contrasts with other aspect markers which are identified in the below:

(a) progressive vs. non-progressive-

In case of progressive, the situation is viewed as having continuation of the action, whereas the situation whether dynamic or static presented as an event is in non-progressive.

(5/17) Like,

(i) *baršā heuachi.*

rain.NOM become.PROG.be.PRS.

It is raining.

(ii) *baršā helā.*

rain.NOM become.IMP.PT

It rained.

The above examples i.e., (i) and (ii) exemplify the progressive and non-progressive aspect of the actions respectively.

(b) limited vs. indefinite duration-

(5/18) e.g.

(i) *rāma odiśāre rahuachi.*

ram.NOM.SG Orissa.LOC stay.PROG.be.PRS.SG

Ram is staying in Orissa.

(ii) *rāma odiśāre rahe.*

ram.NOM.SG orissa.LOC stay.IMP.PRS.SG

Ram stays in Orissa.

Here, (i) implies Ram’s staying of limited duration, something relatively temporary, whereas (ii) suggests a longer, indefinite duration.
(c) single occasion vs. habitual-

(5/19)  e.g.

(i)  mū  upanyāsa  padhuachi.
   I.NOM.SG  novel.ACC  read.PROG..be.PRS.SG
   I am reading the novel.

(ii) mū  upanyāsa  padhe.
    I.NOM.SG  novel.ACC  read.IMP.PRS.SG
    I read novels.

In the above instances, one is likely to interpret (i) as involving a single occasion of reading, whereas (ii) is a habitual reading.

(d) speaker's intention-

(5/20)  e.g.

(i)  rāma  kāli  dasātāre  skulku  jība.
    ram.NOM.SG  tomorrow 10 a.m.  school  go.FUT.SG
    Ram goes to school at 10 a.m. tomorrow.

(ii) rāma  kāli  dasātāre  skulku  jāuchi.
    ram.NOM.SG  tomorrow 10 a.m.  school  go.PROG.be.PRS.SG
    Ram is going to school at 10 a.m. tomorrow.

Here, the speaker is making a distinction between occasional schedule in (ii) and general schedule in (i).

(2) Perfect aspect

The perfect aspect locates the situation within a period of time beginning in the past and extending forward to include the respective tense. Generally, it is used to indicate a completed action without any specific time reference. All the three tenses have perfect aspect.

(5/21)  Like,

se  bahīṭi  padhuachi.
he.NOM.SG  book.ACC  read.PFT.be.PRS.SG
He has read the book.
In the above example, the verb, *padhiachi* ‘has read’ reflects an action which can be interpreted as a completed action without any specific time reference but extended forward to include the present moment of speech.

The perfect is used in the following contexts with various semantic differences:

(a) present vs past tense-

The essential difference between the perfect and the past is that perfect is the extension of an event from the past to the present, whereas past tense is used where the time of the situation is identified in the past. The perfect can have an inclusive past but the past tense is an exclusive one. The verbs including tense and aspect appear in bold type in the following examples.

\[
(5/22) \quad (i) \quad rāma \quad skulku \quad jāiachi. \\
\text{ram.NOM.SG school.ACC go.PFT.be.PRS.SG} \\
\text{Ram has gone to school.}
\]

\[
(ii) \quad rāma \quad skulku \quad galā. \\
\text{ram.NOM.SG school.ACC go.PFT.PT.SG} \\
\text{Ram went to school.}
\]

(b) state of affairs-

\[
(5/23) \quad \text{e.g.} \\
(i) \quad se \quad tāra \quad sabu \quad jībanasāra \quad odiśāre \quad rahichi. \\
\text{he.NOM.SG his all life long Orissa.LOC stay.PFT.be.PRS.SG} \\
\text{He has stayed in Orissa all his life long.}
\]

\[
(ii) \quad se \quad odiśāre \quad rahilā. \\
\text{he.NOM.SG Orissa.LOC stay.PFT.PT.SG} \\
\text{He stayed in Orissa.}
\]

Here, (i) indicates he is staying in Orissa throughout a period beginning in the past and extending up to the present, also refers he is still alive. But, (ii) refers the total action is in past and he must be dead.
(c) recent events-
(5/24) Like,
se bahiṭi padhiachi.
he.NOM.SG book.ACC read.PFT.be.PRS.SG
He has read the book.

(d) past time unimportant-
(5/25) e.g.
(i) tume puri jātacha?
you.NOM.SG puri go.PFT.be.PRS.SG
Have you gone Puri?
(ii) tume puri gala?
you.NOM.SG puri go.PFT.PT.SG
Did you go Puri?

In both the instances, the speaker’s intention can contrast whether the time or the occasion is important.

(3) imperfect aspect-

The imperfect aspect is used to denote the internal time structure of a situation. It generally refers to the habitual action or normal process or incomplete action. All the three tenses have their respective imperfect aspect which is represented through the auxiliaries. The following sentences exemplify the imperfect aspect through the verb; appear in bold type.

(5/26) (i) rāma kabitā lekhe.
rama.M.TP.SG poetry write.IMP.PRS.TP.SG
Ram writes poetry.

(ii) sitā bhāta khāe.
sita.F.TP.SG rice eat.IMP.PRS.TP.SG
Sita eats rice.
(4) Other aspects-

Besides the above three major aspects in Oriya, there are also some other aspects used which are not as general in distribution as the imperfect, perfect and progressive. These are inceptive, continuative, durative and frequentative.

(a) Inceptive:

The inceptive is used for aspectual representation when the beginning of an action is specified.

(5/27) Like,

\[ \text{bileiku dekhi kari chuā kāndi uthe.} \]

\[ \text{cat see CP child cry begin_IMP.PRS.SG} \]

The child begins to cry whenever he sees a cat.

(b) Continuative:

It refers to a contrast of a temporal or durative kind which is interpreted sometimes under the heading of tense and sometimes under aspect. But linguistically, it is preferred to be analysed in an aspectual domain because of the complex interaction of duration, completive and temporal features of meaning involved.\(^3\) However, it indicates continuity of action or process over a period of time.

(5/28) Like,

(i) \[ \text{piḷāṭi dina sārā bulu thāe.} \]

\[ \text{boy.TP.SG day long roam be_IMP.PRS.SG} \]

The boy keeps roaming all day.

(ii) \[ \text{cāṣiṭi belā jāe kāma karu thāe.} \]

\[ \text{farmer.TP.SG noon till work do be_IMP.PRS.SG} \]

The farmer keeps working till noon.

(c) Durative:

The durative indicates the duration of the action or process over a period of time which is not co-extensive with a specific reference point, i.e., either the moment of speaking or the time specified in the relevant linguistic context.\(^4\) The following

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\(^3\) David Crystal, *A Dictionary of Linguistics and Phonetics*, Oxford:1985, Pg:72

\(^4\) Yamuna Kachru, op. cit, Pg: 153.
example exemplifies the durative of action in which the durative marker appear in bold type.

\(5/29\) dhana āsuachi, bidyā dūra hoi jāuachi.

Wealth approach.PROG.PRS. knowledge far be.IMP go.DU.PROG.be.PRS

Wealth is approaching, knowledge is going far away.

(d) Frequentative:

The frequentative indicates the frequent, almost habitual nature of the action or process. It doesn’t indicate a daily, routine type of action or process, which is the domain of the simple past.\(^5\)

\(5/30\) For instance,

\[\text{rama.TP.SG childhood vegetable seli.PFT do.FRQ.be.PT.SG} \]

Ram used to sell vegetables in (his) childhood.

5.1.3. Mood

The term 'mood' is applied to the grammatical system of the verb referring to a set of syntactic and semantic contrasts signaled by alternative paradigms of the verb. The part of grammar that encodes the social and the expressive is the mood system. Semantically, a wide range of meaning is involved, especially the attitude on the part of the speaker towards the factual content of his utterance, e.g. uncertainty, definiteness, vagueness, possibility. Syntactically, the contrasts may be inflectional forms of the verb or auxiliaries. The moods, broadly called \textit{lakāras} in Pāñinian grammar are of four types: Imperative, Potential, Benedictive and Conditional. The moods represented through the verbs generally appear in bold type in the following examples.

1. Āñjādi ‘Imperative’

The imperative mood doesn’t express merely command but also entreaty, benediction, courteous enquiry, gentle advice, ability etc.\(^6\) In the following instances, such cases are expressed through the verbs which appear in bold type.

\(^5\) Ibid, Pg:154.
(a) In the second person, this mood is used to express command, entreaty, gentle advice and benedictions.

(5/31) e.g.

(i) tume bidyalayaku jaa.
  you.SP.SG school go.IM.PRS.SP
  You go to school.

(ii) he bhagaban, mora dosa pai mote kshan kara.
  Oh God, my fault for me forgive do.IM.PRS.SP
  Oh God! Forgive me for my fault.

(iii) samastanku tumara sangha bhali dekha.
  everybody.PL your.GEN friend like treat.IM.PRS.SP
  Treat everybody like your friend.

(iv) bhagaban tumaku aishrada karantu.
  God you bless do.IM.PRS.SP
  God may bless you.

(b) In the third person, it is often used to express blessing and sometimes gentle command.

(5/32) e.g.

(i) bhagaban tara saphalata pai aishrada karibe.
  God his.GEN success for bless do.IM.PRS.TP
  God may bless for his success.

(ii) se thik samayare uthibaucit.
  he.TP.SG right time get up.IM.PRS.TP
  He should get up at right time.

(c) In the first person, it expresses a question, necessity, ability etc.

(5/33) e.g.

(i) mu tumaku kana sahajya karipare?
  I.FP.SG you what help do.IM.PRS.FP
  What can I help for you?
(ii) mū bartamāna rojagāra karibāucita.
I.FP.SG now earn do.IM.PRS.FP
I should earn now.

(iii) mū ekāma ekamāsare karipāribi.
I.FP.SG this work one month do.IM.PRS.FP
I am able to do this work in one month.

(d) The third person singular of the imperative in the passive voice is often used and sometimes as a courteous form of expression.

(5/34) e.g.
śiṣṭakaku parāmarsa karibāucita.
teacher.TP.SG consult do.IM.PRS.TP
Teacher should be consulted.

(e) When a time after a particular interval is expressed, the imperative is used.

(5/35) e.g.
dui ghantā pare aṣadha daba.
two hour after medicine give.IM.PRS.SP
Give medicine after two hour.

2. Bidhi ‘Potential’

(a) The potential mood expresses the sense of command or directing a subordinate, pressing invitation, giving permission, telling one to attend to an honorary office or duty, courteously asking a person a question and prayer. The following examples exhibit the various instances in which potential mood is expressed through the verb- appear in bold type.

(5/36) For instance,

(i) deśara sebā karibāucita.
nation service do.PO.PRS.SP
One should serve the nation.

(ii) kāryālayaku ōik samayare āsa.
office right time come.PO.PRS.SP
Come to the office at right time.
(iii) *tume mo bāhāgharaku āsībāucita.*  
you.SP.SG my marriage come.PO.PRS.SP  
You should come to my marriage.

(iv) *mū eṭhāru pāṇi pipāre?*  
I.FP.SG from here water drink.PO.PRS.FP  
May I drink water from here.

(v) *samaste atikamre dinare thare pūjā karībāucita.*  
everybody atleast day once pray do.PO.PRS.FP  
Everybody should pray at least once a day.

(b) The potential is used with the words *kala, samaya* and *bela.*

(5/37) e.g.  
*eī samayare tume paḍhibāucita.*  
this time you read.PO.PRS.SP  
you should read at this time.

(c) When in a conditional sentence one thing is expressed as depending upon another as effect upon a cause, the potential or the simple future may be used.

(5/38) e.g.  
*se jadi paḍhiba se pariśāre bhala kariba.*  
he.TP.SG if read he exam well do.PO.FUT.SG  
If he reads he will do well in the exam.

(d) When words having the sense of to ‘wish’, the potential or imperative is used.

(5/39) e.g.  
*mū cāhuńchi, tume sandhyābele paḍtāre khelībāucita.*  
I.FT.SG wish.IMP.PRS you.SP.SG evening playground play.PO.PRS.SP.SG  
I wish you should play in the playground in the evening.

(e) When the agents of both the actions are the same, the potential alone is used in the sense of the infinitive.
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(5/40) e.g.

\[\text{mū cāhuñči, mū esamayare paḍhibāucita.}\]

I wish I this time study.PO.PRS

I wish I should study at this time.

(d) Sometimes the potential is used without a subject, when it is used in the sense of 'a percept or advice'.

(5/41) e.g.

(i) \text{ghara pariskāra rakhbāucita.}

house clean keep.PO.PRS

(one) should keep the house clean.

(ii) \text{besi kāhibāucitanūhe.}

lot talk.PO.PRS.NG

(one) should not talk a lot.

3. \text{Āśīh} 'Benedictive'

The benedictive mood is used to confer a blessing or to express the speaker's wish.

(5/42) Like,

(i) \text{dirghajībi hua.}

long life be.BE.PRS

You may have a long life.

(ii) \text{dīnā saphala āheu.}

today success be.BE.PRS

You may have a successful day.

4. \text{Saṅketa} 'Conditional'

The conditional is used in those conditional sentences in which the potential may be used when the nonperformance of the action is implied or in which the falsity of the antecedent is involved as a matter of fact.\(^7\)

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\(^7\) Kale, 2004, Pg.338.
e.g. jadi bahuta barṣā heba, tebe phasala bhala heba.

If heavy rain is then crop good be.CON.PRS

If there is heavy rain, then there will be good crop.

5.1.4. Auxiliaries

Auxiliaries are used to express tense, aspect and mood. Since Oriya is an inflecting language, it is not always possible to delimit the markers used with the verb. Still the basic markers are identified considering the general and specific features of the language. All these classifications are discussed below:

5.1.4.1. Kāla ‘Tense’

As we have discussed in the previous section, tense is categorized into three sections: past, present and future. All these tenses have their own typical markers. The past tense is indicated by an auxiliary, il that follows the base form of the verb and in turn is followed by other auxiliaries.

For instance,

\[ \text{rāma bhāta khāilā.} \]

ram.TP.SG rice eat.PFT.PT.SG

Ram ate rice.

Here, il is added with the verb root khā to form khāilā in the past tense which is in agreement with person and number.

But in some instances i.e., with certain verb groups, l is added instead of il. For instance, the verb, de takes l to form the following past tense sentence.

\[ \text{se bahīṭe delā.} \]

he.TP.SG book.ACC.SG give.PFT.PT.SG

he gave a book.

The present tense is indicated by null marker. The base form of the verb is followed by other auxiliaries to represent present tense.

For instance,

\[ \text{se ghāre sōe.} \]

he.TP.SG home.LOC sleep.IMP.PRS.SG

He sleeps at home.
In the above example, the verb *sōe* can be morphemically analyses into *sō + ə + e*.

The future tense is indicated by *ib* that follows the base form of the verb and in turn is followed by other auxiliaries. The verb *jā* is followed by *ib* in the following example.

(5/47)  
\[
\text{sitā} \quad \text{skulku} \quad \text{jiba.}
\]

Sita.TP.SG school go.IMP.FUT.SG

Sita will go to school.

But in some instances, *b* is added instead of *ib*. For instance, the verb, *de* takes *b* to form the following future tense sentence.

(5/48)  
\[
\text{se} \quad \text{bahite} \quad \text{deba.}
\]

he.TP.SG book.ACC.SG give.IMP.FUT.SG

He will give a book.

Besides the above major three way tense classification, the possible future is also indicated by tense markers, *-ant-* and *-iint-* which are followed by other auxiliaries in Oriya.

(5/49)  

For example,

(i)  
\[
\text{sūrya} \quad \text{sakāle} \quad \text{udita huanti.}
\]

sun in morning rise.IMP. become.PRS.SG

The sun rises in the morning.

(ii)  
\[
\text{dhānakaṭā} \quad \text{heuthāṃtā.}
\]

woodcutting happen.PRG.PRS

Wood cutting is happening.

5.1.4.2. Aspect

All the three major aspects are indicated by different auxiliaries.

(a) Progressive Aspect

The progressive aspect is indicated by an auxiliary *u* that follows the base form of the verb and in turn is followed by the tense auxiliaries. It expresses an action or process in progress and forms present, past and future progressive tenses. The
following examples illustrate the progressive form of the verb *lekh* 'to write' in different tenses which appear in bold type:

(5/50)

(i) ṛāma cihatē lekhuachi.
Ram.TP.SG letter.SG write.PROG.be.PRS.SG
Ram is writing a letter.

(ii) ṛāma cihatē lekhuthilā.
ram.TP.SG letter.SG write.PROG.be.PT.SG
Ram was writing a letter.

(iii) ṛāma cihatē lekhuthiba.
Ram.TP.SG letter.SG write.PROG.be.FUT.SG
Ram will be writing a letter.

(b) Perfect Aspect

The perfect aspect is indicated by an auxiliary *i* that follows the base form of the verb. All the three tenses have the perfect sense of expression. The following paradigm of the verb *khā* 'to eat' exemplifies the forms of the perfect aspect in different tenses which appear in bold type:

(5/51)

(i) ṛāma bhāta khāithilā.
Ram.TP.SG rice eat.PFT.be.PT.SG
Ram had eaten rice.

(ii) ṛāma bhāta khāiachi.
Ram.TP.SG rice eat.PFT.be.PRS.SG
Ram has eaten rice.

(iii) ṛāma bhāta khāithiba.
Ram.TP.SG rice eat.PFT.be.FUT.SG
Ram will have eaten rice.

Besides the above forms of the verb *khā*, two other forms *khāiachi* and *khāili* also indicate present and past perfect respectively.
© Imperfect Aspect

The imperfect aspect is indicated by a null morpheme that follows the base form of the verb. The null morpheme with the sense of imperfect combines with tense auxiliaries to form past, present and future imperfect. The following examples exemplify the imperfect form of the verb já ‘to go’ in all tenses which appear in bold type:

(5/52)

(i) sītā skulku jāe.
Sita.TP.SG school go.IMP.PRS.SG
Sita goes to school.

(ii) sītā skulku gāla.
Sita.TP.SG school go.IMP.PT.SG
Sita went to school.

(iii) sītā skulku jība.
sita.TP.SG school go.IMP.FUT.SG
Sita will go to school.

5.1.4.3. Mood

In Oriya, modality is expressed either by lexical verbs or modal auxiliaries. Compared to other languages, very few modal auxiliaries are used, such as pār ‘can, be able’, ucīta ‘ought to’. In the sense of imperative mood, most of the cases lexical verbs are used. Second and third persons are only used to express the command. Even past tense is not used in the sense of command. The following instances exemplify the use of modal auxiliaries which appear in bold type:

(5/53)

(i) tume rātire roti khāibāucīta.
you.SP.SG at night roti eat.IM.PRS.SG
You should eat roti at night.

(ii) tume gharaku jāipāra.
you.SP.SG to home go.IM.PRS.SG
You may go to home.
5.2. Dependent inflection

The dependent inflections, number, person and gender attached with the verb are in accordance with the subject discussed in the below:

5.2.1. Vacana ‘Number’

As we have discussed in the last section, Oriya has two numbers: singular and plural. Though number is the inherent property of the nominals, but they are indirectly reflected in the verb inflections. All the inflected forms of the verbs, i.e. tense, mood and aspect are represented in accordance with the number. As a result, all verb forms expressed in the language have both singular and plural representation.

(5/54) Like,

(a.i) mā bhāta khāe.  
I.NOM.SG rice eat.IMP.PRS.SG
I eat rice.

(a.ii) āme bhāta khāu.  
we.NOM.PL rice eat.IMP.PRS.PL
We eat rice.

(b.i) se gharaku jāuthila.  
he.NOM.SG home go.PROG.be.PT.SG
He was going to home.

(b.ii) semāne gharaku jāuthile.  
they.NOM.PL home go.PROG.be.PT.PL
They were going to home.

Here, both the pairs, i.e. (a.i,a.ii) and (b.i,b.ii) have the same tense and aspect marker. But the number of doers/agents engaged in the action changes the verbal inflections producing various manifestations of the basic form.
5.2.2. Purusa ‘Person’

Like number, person is also a feature which determines the verb form represented in a language. As has been described in the previous section, Oriya has three persons: first person, second person and third person. The following sentences exemplify the use of three persons in a single circumstance.

(5/55)

(a) mī bahi padhuthili.
   I.NOM.SG.FP book read.PROG.be.PT.SG.FP
   I was reading the book.

(b) tume bahi padhuthila.
   you.NOM.SG.SP book read.PROG.be.PT.SG.SP
   You were reading the book.

(c) se bahi padhuthilā.
   he.NOM.SG.TP book read.PROG.be.PT.SG.TP
   He was reading the book.

The following chart exhibits the number and person inflections represented among the verbs in Oriya.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person</td>
<td>i, e</td>
<td>u</td>
</tr>
<tr>
<td>Second Person</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>Third Person</td>
<td>e, a, ā, u, i</td>
<td>e, antī, antu</td>
</tr>
</tbody>
</table>

5.2.3. Liṅga ‘Gender’

In Oriya, grammatical genders, i.e. masculine, feminine and neuter classify the nouns but not overtly marked whenever verb agrees with the noun. All the genders share a common form in accordance with the number and person.

5.3. The Verbal Paradigms

The verbal paradigms below give the different forms of the verbs, jā ‘to go’, kar ‘to do’ and so ‘to sleep’.
<table>
<thead>
<tr>
<th>TENSE</th>
<th>1ST PERSON</th>
<th>2ND PERSON</th>
<th>3RD PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present tense</td>
<td>jāe, jāuchi</td>
<td>jāa, jāucha</td>
<td>jāe, jāuchi</td>
<td>jāu, jāuchi</td>
<td>jāu, jāuchi</td>
</tr>
<tr>
<td>Habitual / indefinite present</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Progressive present</td>
<td>jāuachi</td>
<td>jīuachi</td>
<td>jāuachanti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect present</td>
<td>jāiachi</td>
<td>jāiacha</td>
<td>jāiachanti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past tense</td>
<td>jāiachi</td>
<td>jāiacha</td>
<td>jāiachanti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indefinite past</td>
<td>gali</td>
<td>gala</td>
<td>galā</td>
<td>gale</td>
<td></td>
</tr>
<tr>
<td>Progressive past</td>
<td>jāuthili</td>
<td>jāuthila</td>
<td>jāuthilā</td>
<td>jāuthile</td>
<td></td>
</tr>
</tbody>
</table>
Chapter-V

**TIN (Verbal Inflection)**

Possible past

\[
\begin{align*}
\text{jāithānti} & \quad \text{jāithāntu} \\
\text{jāithānta} & \quad \text{jāithānta} \\
\text{jāithāntā} & \quad \text{jāithānti, jāithānte}
\end{align*}
\]

Future tense

Indefinite future

\[
\begin{align*}
\text{jibi} & \quad \text{jibu} \\
\text{jiba} & \quad \text{jiba} \\
\text{jiba} & \quad \text{jibe}
\end{align*}
\]

Progressive future

\[
\begin{align*}
\text{jāuthibi} & \quad \text{jāuthibu} \\
\text{jāuthibha} & \quad \text{jāuthibha} \\
\text{jāuthibā} & \quad \text{jāuthibe}
\end{align*}
\]

Possible future

\[
\begin{align*}
\text{jāānti} & \quad \text{jāāntu} \\
\text{jāānta} & \quad \text{jāānta} \\
\text{jāānta} & \quad \text{jāānti, jāānte}
\end{align*}
\]

Perfect future

\[
\begin{align*}
\text{jāithibi} & \quad \text{jāithibu} \\
\text{jāithibha} & \quad \text{jāithibha} \\
\text{jāithibā} & \quad \text{jāithibe}
\end{align*}
\]
Chapter-V

TIN (Verbal Inflection)

Chart-11
Verb- kar ‘to do’ (transitive)

Present tense
Habitual / indefinite present

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>kare</td>
<td>karu</td>
</tr>
<tr>
<td>2nd</td>
<td>kara</td>
<td>kara</td>
</tr>
<tr>
<td>3rd</td>
<td>kare</td>
<td>karanti</td>
</tr>
</tbody>
</table>

Progressive present

<table>
<thead>
<tr>
<th>Stem</th>
<th>Indefinite</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>kare</td>
<td>karuchi, karuachi</td>
<td>karichi, kariachi</td>
</tr>
<tr>
<td>kara</td>
<td>karucha, karuacha</td>
<td>karicha, kariacha</td>
</tr>
<tr>
<td>kare</td>
<td>karuchi, karuachi</td>
<td>karichi, kariachi</td>
</tr>
</tbody>
</table>

Perfect present

<table>
<thead>
<tr>
<th>Stem</th>
<th>Indefinite</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>kare</td>
<td>karuchi, karuachi</td>
<td>karichi, kariachi</td>
</tr>
<tr>
<td>kara</td>
<td>karucha, karuacha</td>
<td>karicha, kariacha</td>
</tr>
<tr>
<td>kare</td>
<td>karuchi, karuachi</td>
<td>karichi, kariachi</td>
</tr>
</tbody>
</table>

Past tense
Indefinite past

<table>
<thead>
<tr>
<th>Stem</th>
<th>Indefinite</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>kali</td>
<td>kalu, karilu</td>
<td></td>
</tr>
<tr>
<td>kala</td>
<td>kala, karila</td>
<td></td>
</tr>
<tr>
<td>kalã</td>
<td>kale, karile</td>
<td></td>
</tr>
</tbody>
</table>
### Progressive past

<table>
<thead>
<tr>
<th>Progress</th>
<th>Karuthili</th>
<th>Karuthila</th>
<th>Karuthilā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive past</td>
<td>karuthili</td>
<td>karuthila</td>
<td>karuthilā</td>
</tr>
</tbody>
</table>

### Perfect past

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Karithili</th>
<th>Karithila</th>
<th>Karithilā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect past</td>
<td>karithili</td>
<td>karithila</td>
<td>karithilā</td>
</tr>
</tbody>
</table>

### Possible past

<table>
<thead>
<tr>
<th>Possible</th>
<th>Karithānti, Karithāanti</th>
<th>Karithāntu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possible past</td>
<td>karithānti, karithāanti</td>
<td>karithāntu</td>
</tr>
</tbody>
</table>

### Future tense

#### Indefinite future

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Karibi</th>
<th>Kariba</th>
<th>Kariba</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite future</td>
<td>karibi</td>
<td>kariba</td>
<td>kariba</td>
</tr>
</tbody>
</table>

### Progressive future

<table>
<thead>
<tr>
<th>Progressive</th>
<th>Karuthibi</th>
<th>Karuthiba</th>
<th>Karuthiba</th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive future</td>
<td>karuthibi</td>
<td>karuthiba</td>
<td>karuthiba</td>
</tr>
</tbody>
</table>

### Possible future

<table>
<thead>
<tr>
<th>Possible future</th>
<th>Karanti</th>
<th>Karanta, Karantu</th>
<th>Karantā</th>
<th>Karante</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possible future</td>
<td>karanti</td>
<td>karanta, karantu</td>
<td>karantā</td>
<td>karante</td>
</tr>
</tbody>
</table>
Perfect future

\[
\begin{array}{ll}
\text{karithibi} & \text{karithibu} \\
\text{karithiba} & \text{karithiba} \\
\text{karithiba} & \text{karithibe}
\end{array}
\]

Chart- 111

Verb- ʃo ‘to sleep’

Verb ending o (intransitive verb)

Present tense

Habitual / indefinite present

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1\text{st} person</td>
<td>ʃoe</td>
<td>ʃou</td>
</tr>
<tr>
<td>2\text{nd} person</td>
<td>ʃoa</td>
<td>ʃoa</td>
</tr>
<tr>
<td>3\text{rd} person</td>
<td>ʃoe</td>
<td>ʃoanti</td>
</tr>
</tbody>
</table>

Progressive present

\[
\begin{array}{ll}
\text{ʃouchi, ʃouachi} & \text{ʃouchu, ʃouachu} \\
\text{ʃoucha, ʃouacha} & \text{ʃoucha, ʃouachu} \\
\text{ʃouchi, ʃouachi} & \text{ʃouchanti}
\end{array}
\]

Perfect present

\[
\begin{array}{ll}
\text{ʃoichi, ʃoiachi} & \text{ʃoichu, ʃoiachu} \\
\text{ʃoicha, ʃoiacha} & \text{ʃoicha, ʃoiachu} \\
\text{ʃoichi, ʃoiachi} & \text{ʃoichanti}
\end{array}
\]
Past tense
Indefinite past

\( \text{soili} \quad \text{soilu} \)
\( \text{soila} \quad \text{soila} \)
\( \text{soilā} \quad \text{soile} \)

Progressive past

\( \text{southili} \quad \text{southilu} \)
\( \text{southila} \quad \text{southila} \)
\( \text{southilā} \quad \text{southile} \)

Perfect past

\( \text{soithili} \quad \text{soithilu} \)
\( \text{soithila} \quad \text{soithila} \)
\( \text{soithilā} \quad \text{soithile} \)

Possible past

\( \text{soithānti} \quad \text{soithāntu} \)
\( \text{soithānta} \quad \text{soithānta} \)
\( \text{soithāntā} \quad \text{soithānte, soithānti} \)

Future tense
Indefinite future

\( \text{soibi} \quad \text{soibu} \)
\( \text{soiba} \quad \text{soiba} \)
\( \text{soiba} \quad \text{soibe} \)

Progressive future

\( \text{soithibi} \quad \text{soithibu} \)
\( \text{soithība} \quad \text{soithība} \)
\( \text{soithība} \quad \text{soithībe} \)
It can be concluded from the above analysis that \textit{TIN} consists of two types of inflections: independent and dependent. Tense, aspect and mood belong to independent inflection whereas number, person and genders are dependent inflection. These grammatical devices are aptly suitable to describe Oriya verbal inflection.